9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

one of the early missionaries the sons of leading men had been sent to Kondowe to be educated and their influence had been important in gaining the support of the Kyungu and chiefs for the mission. 797[x] 795[x]

In the second generation of Christians not nearly all those baptised in infancy come to be confirmed or 'blessed'—an elder in Ngonde put it at about half. There is, therefore, a large group of people who have been Church members and have been struck off the Church register because they have married a second wife or committed adultery or become drunkards, and show no sign of repentance, and of those who have grown up as Christians, but have not maintained any connexion with a Church in later life. [688]

So far we have talked of Christian rituals and dogma in terms of the three mission Churches whose converts form the great bulk of Christians: differences between them are negligible. The doctrinal differences between Protestant and Roman Catholic do not bulk large to the Nyakyusa, and since the Roman Catholic Church had not been operating for any long period among them and had a membership of under 1,000, many of whom were Ngoni from Songea or Kisi, who had settled in Tukuyu district, it was not possible to make any adequate comparison of the differences between Protestant and Catholic groups.

Two small Churches, the Pentecostal Holiness and the Watch Tower, had certain peculiarities. The Pentecostal Holiness Church holds highly emotional services at which members are expected to 'speak with tongues'; during prayers the whole congregation begins to jabber, each man usually being unintelligible to his neighbour, though words of other languages can be distinguished. Our informants maintained that the attraction of the Church was that its members seemed to 'have more of the *Holy Ghost*', as demonstrated by the 'speaking with tongues', though the more cynical of outsiders mentioned also 'the known zeal' of the European leader, was the largest employer of labour in the district and those who belonged to his Church got on best with him. Many of the members had formerly been Moravians. Its rules were strict: members were not permitted to smoke or drink, or use any Nyakyusa medicines. [781] [776] [764] [795]

The Watch Tower members emphasized that their Church, through its leader, Judge Rutherford, interpreted prophecy in a way in which no other Church could do. They practised baptism [852]